Volume XVII Chicago, Ill., June, 1940 Number 3

The Liberalist

So long as Faith with Freedom reigns,
And loyal Hope survives
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still.

Alfred Austin

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The Peoples Church

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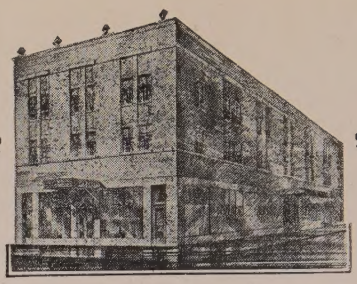

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The Liberalist

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

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Meditation

"Infinite Heart, never in all these years, not once, has it been more difficult to pray. Never, as we have faced the responsibilities of these few moments when we all become one voice for hundreds of human hearts, has it been more difficult for us to give utterance to those deep, deep longings which constitute true prayer. It is difficult for us because we do not want to pray the prayer of the Pharisee and thank God that we are different from other people; we cannot even let that prayer seep into our own national consciousness; we hesitate to be glad even for that because it is so difficult when the whole wide world is in the midst of unrest, nervousness, concern, anxiety and fear, and yet it is at that very moment when Thou art the strongest.

And so, through the week amid our tears and the anxieties of our hearts, we lift our voices and we elevate those hearts just as near as we can to Thy Heart and to the beauty of Thy countenance. Help us to rededicate ourselves this day to the assurance that in spite of all the manifestations of power, force, brutality, injury, tears and blood, that standing there behind the shadows, keeping watch above His own, is the eternal and everlasting God of all nations and of all mankind. May the presence of that unifying inspiration dwell in every heart everywhere in this land of ours, and O, God, let it seep through and percolate into the hearts of all the leaders of the world! Somehow, may their madness be revealed to them. Cannot their ears hear the cries of little children? Have they been deafened to the power of the mother love and every decent, beautiful thing, that we should go on and on plunging our way into the cataclysm that will set the clock of the world back a thousand years?

Help us to consecrate ourselves to the prevention of that. There is no other source of strength now. We cannot depend upon our own intellects, upon our own prejudices, upon our own hates and fears; it has come to Thee, and upon the altar of Thy Heart. Wilt Thou put Thy strengthening hand upon our hearts, and might we feel the presence of Thy strength? Wilt Thou reveal Thyself to all of us, and may it not be a matter of Catholic, or Jew, or Protestant, or theology, or creed, or nation, or race. We want to call Thee, as we have never called Thee before 'Our Father, who art in heaven", etc.

★ ★ ★ ★

"I AM AN AMERICAN"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 19, 1940.

"In one of the many great crises which the western world has had to face in these past three centuries, there arose one of the greatest political and democratic philosophers which the western world has ever produced but who has been tragically neglected much to the disadvantage of democratic thinking and democratic philosophy. His name is often upon my lips; this Church for many, many years has set aside one Sunday for a discussion of his life, philosophy, and personality. His name is Thomas Paine.

He was neglected by the historians, particularly those who wrote school histories, because of the adventuresome quality of his religious thinking. Like Mr. Robert Ingersoll, who unquestionably would have been nominated and probably elected President of the United States of America had it not been for his religious adventuresomeness, thinking for himself in the field of theology and religion, Thomas Paine has been neglected all of these years until the lack of knowledge what he stood for and what he said is a sad comment upon our lack of appreciating the fundamental difficulties which are involved in the projection and perpetuity of something called democracy.

I wish that in these very critical times we could have a renaissance of interest in a study of our own foundations. I believe with all my heart that in moments of great crises, fortification, a renewal of faith and confidence can only come from a basic and thorough understanding of the foundation upon which we have attempted to build this Republic and this Democracy of ours.

All of us have been so busy, we have been so anxious, we have been so concerned for the twenty years, the two decades, that have just passed; the first ten years in a wave of economic prosperity in which none of us were giving very much thought to how deep down we were building the foundations of a new kind of crisis. We were quite anxious to see steel go to 210; we were anxious to see Iowa land go to $600 an acre; we were quite anxious to wear $22 silk shirts and $125 suits of clothes, and to pay $200 rent a month for 3 rooms; we were so anxious about 'things', something called 'comfort', something called 'prosperity', during those first ten years. Few of us escaped that; preacher and pew alike were equally guilty; altar as well as the mourner's bench; and then a flash of lightning dropped out of a clear sky one black November Friday in 1929, and the whole thing smashed, and for the past decade we have been in something called the 'depression' and these two conflicting and contrasting decades that you and I have lived through constitute the foundation of still a greater crisis before us all.

And I am thinking how accurate in their description, how inclusive in their comprehension, are the first words of a book written in January, 1776, before the July of 1776 in which was written something called the 'Declaration of Independence.' Mr. Thomas Paine wrote a book called 'The Crisis'—have you ever read it? Has America ever read it? The first sentence of that book well might be my text in what is in my heart this morning. The first sentence of that book is this: 'These are times that try men's souls!' My soul is being tried today and your soul is being tried, and I have never come into this pulpit in the 28 years in which I have

been coming here Sunday after Sunday, with only four Sundays absent in 28 years, and only one Sunday since we came into our own church building thirteen years ago, when my soul was tried any more than it is tried this morning. I think that you appreciate what I am sure every minister, every priest, every rabbi, every editorial writer, every commentator, every individual who has the tremendous and unprecedented responsibility of being the agent for the creation, the stimulation, the projection of something called 'public opinion' understands. I have always felt this responsibility, I, who face a radio microphone four times every week of my life, (this little bit of microphone here, so small I can hold it in the hollow of my hand, so big, so powerful), and the hundreds of people who gather here Sunday after Sunday. I am going to say some things this morning, ladies and gentlemen, which I want to say as quietly and dispassionately as I can, without the stimulus of any false enthusiasm or capricious bombast. I should like to say them as quietly and deliberately as my temperament will permit. These are very treacherous days for anyone to speak about anything, — very treacherous. I have had to pass through all this before. I went through it in 1914. I had to go through it in 1917-1918, and I thought these years, which necessarily are the latter years of my ministry, would be freighted with just a little different environment than those two previous crises of my ministry and my work in my country, but it has all come back again, it is now upon us once more. There is no pretending that it is not here. The United States of America is three-fourths in the war now. Let us be realists once again. I realize in the seriousness of this moment with you, when I look back over the past ten years and read and re-read some of my old sermons and addresses in these great services we have held here in our sanctuary and temple of brotherhood and of tolerance, the challenge that has now come to me,—the costly challenge,—for it may mean, in the event of war, a vacant pulpit; and if it does, it will not be the first pulpit made vacant by Mars and his disciples.

I am looking at audiences, congregations in my own church and other churches, and audiences everywhere; I stood the other night in the Austin School and faced 4,000 young people of the Junior College and the evening High School. Very quietly I said to them what I am going to say now to you. I looked at that great audience as I am looking at this great audience this morning, in probably the saddest Sunday and possibly a more portentous Sunday than perhaps the world has had for a thousand years,—that's the kind of an age we are in,—and we Americans must not be so immersed in our own sense of security that these things cannot touch us or that we will cease to become realists and recognize and remember that we are facing probably our greatest crisis; a crisis compared to which the Civil War will seem insignificant, and the Revolutionary War but a little episode.

So I begin by asking you a question. Now, I expect to be very much misunderstood from this broadcast and from this address. Fortunately, every word of it is being taken down and will be available to anybody who wants to read it, and the words will stand that may stand against me some day in a military tribunal. I may have to choose whether I shall stand by them or whether I shall be silenced. That is the crisis which we are getting into; that is what is happening everywhere. The greatest individual in all Germany, who inherited the mantle of Martin Luther, stood one morning in his great pulpit at Dahlem and 300 Nazi police were surrounding his church; and he stood and said: 'I acknowledge no higher law than the law of the Holy Bible. I follow no other leader than

my Lord and Master, Jesus Christ.' He stepped from his pulpit into the arms of the Nazi police and today, if he is alive, that great preacher, Reverend Martin Niemoeller, is rotting in a Nazi prison!

Something like that is going to happen to American clergy, and American priests, when the war hysteria settles down upon you sufficiently. There is no greater hysteria, none more malicious in the world, than the war psychosis. God, how you can hate! When the passions of people are stirred into flaming fury by the warmongers and warmakers, how you can call names, and hurt hearts who are trying to follow the Prince of Peace! And you will do it; you have done it; you will do it again. That's what war always does.

So, I begin with just this question: 'What has your freedom cost you?' What has it really cost you? In a congregation as large as this this morning, there are, of course, people who are enjoying freedom and democracy in Americo who have had to pay a big price; they have come to us from other lands; their families today are being persecuted, hunted and hounded, while I speak, in Europe. They are here in America enjoying the freedom and liberty of our nation. But those of us who are native born American, most of you were born here, and while our roots go rather deeply into many different origins of European designation, this is our home, this is our land, this is our Republic.

My freedom never cost me anything yet, not a thing. I was born with it; I suckled this freedom which I have from my mother's breasts; I have never worried about anybody taking it away from me. I had a little white church right next door and it was always open. I had a little school house that opened its door to me when I was only four, and it was always open. I started to vote when I was twenty-one and the privilege to cast that vote as a franchise privilege of my citizenship never cost me anything, not a thing; I was born with it, and so were most of you; it never cost you anything to be free.

Very few of you know what the smell and stench of human blood is that has been shed for freedom. You never experienced it, you don't know anything about it. You have never seen a battlefield in your lives; you never saw your own curly-haired child with its lovely brains mashed and smashed out while you held it against the protecting wall and made your own body a shield for its safety! You don't know anything about it. You have never seen men suddenly smash until they become raving maniacs or drooling idiots, crawling like vipers out of a shell, with their eyes blinded and their lungs rotting with poisoned gas, never to be a man again! You do not know anything about it! You have never seen it! That's why I have got to say what I am going to say now if it costs me the the friendship, respect and loyalty of every person of foreign influence in the United States today, and I am going to keep on saying it until the day dawns when it may mean jail to say it again, and I think I shall say it then too. It is not because I do not love the Finns, the Norwegians and Scandinavians, the Danes, the British, the French—no, it is not that at all. There isn't a man I know of living today who has a greater respect, admiration and loyalty for them than your speaker, for some of them are my dearest and best friends, and I have visited every one of their countries, not once but many times, and I have preached in every one of them; I know their culture, their intellect, and I have their confidence. I know that they have not done one solitary thing to merit this madness, not one solitary thing, not one thing have they done; that's why I am going to say it! I cannot face that Unknown Soldier sleeping today under the granite slab at Arlington, I am going to face him one of these

days, that Unknown Soldier, and there is something that we have to talk out together. I have got to meet him; I don't know him yet. Perhaps he is one of the boys from this Church; I don't know. Perhaps he is one of the boys who as night after night during that awful hour I went with Lieutenant Suzzi and his boys from the Great Lakes Training Station up and down America,—I don't forget those nights when I say these things are happening over again! I do not forget that night in Milwaukee, with ten thousand people in that packed auditorium, with people standing outside and down the street for blocks, and that great meeting where we raised a regiment of Michigan boys! I have not forgotten the meetings in Milwaukee, St. Louis, Peoria, Kansas City, when they told men that we were fighting to make the world a safe place for democracy, and I went with the boys for six solid months and spoke and pleaded, and in those meetings I saw women drop in dead faints, and fathers utter unutterable groans of grief when some fine lad, under the enthusiasm and stimulus of the 300-piece patriotic band and myself, would march out of one of those audiences up to the platform and sign his name! I am not so sure but one of them was the Unknown Soldier, and if he is, I have got to meet him; I have got to talk to him some day; I have got to face him; **and that's why, just as long as I can, if it costs me every friend I have, I shall never raise my voice or contribute one ounce of my energy to put the United States of America into another war! .AND DON'T FORGET, I AM AN AMERICAN!!!**

I don't want any of you to forget that. O, in this moment so utterly weighed down with the agony and the tragedy of the world, let my country see its duty now. I know the propagandists are here; you are going to have them in increasing numbers and it is going to be the same song and it is going to be the same technique, and it is going to be the same thing, and I know the menace that stands in front of us if we have a Hitlerized Europe; I know that just as well as you do. I know that now we have to speak a new language and we have to find words that come from a strange vocabulary! Once we talked about 4,000 or 5,000 miles of water; we cannot talk about that any longer because our speech must now be in terms of 'air' miles, no longer water miles, air miles, and I am quite familiar with the implications of that, and I know that the Nazification of the world has been going on ever since I came back fifteen years ago from Munich and stood in this pulpit then and made a plea; and the rest is history. Just as Winston Churchill has been telling England for the past ten years what has been taking place in the re-armament of the German nation; but England was so smug and so self-satisfied and so anxious to have something called 'prosperity' too. Now it is another story; they would not listen to Winston Churchill ten years ago; but now they are looking to Winston Churchill to save the British Commonwealth of Nations in war!

What is our duty then as Americans now? I must say something else, which comes from an imperative too. When I think of these blessed things which we have as yet in America, this lovely church this morning, with no one worried about this roof crashing with a bomb; our little children at home safe; we do not have the fear in our hearts that has swept over the world yet; and it is incredible to me, I just don't understand it, it is almost beyond me, that we should have operating in the United States of American the 'fifth column'—a new word in military technique and in nations,—and something called the 'Trojan horse' in our midst! I don't know how people, how any Americans, now, anywhere, no matter what your background, what your reli-

gion what your race, **HOW CAN YOU STAND AND DO ANYTHING THAT COULD POSSIBLY HELP HITLER AND STALIN TO WIN THE WAR, BY TRYING YOUR UTMOST TO DESTROY DEMOCRACY, NOT IN EUROPE, BUT IN AMERICA? HOW CAN YOU DO THAT?**

Are you a member of the Bund listening to me this morning? They have many members in Chicago; many meeting places; they are drilling; they have the Nazi flag on the walls and they wear uniforms and they 'Heil Hitler', lots of them. Are you a Communist this morning in America? Can't you think at all? Are you a member of the 'Fifth Column?' Have you fallen a victim of the vicious propaganda which has come out of Germany and Russia to destroy democracy in America? Won't you think just a little bit further, just a little bit longer before this awful thing happens to us, which may happen at any moment now? Sabotage? We are going to have a heavy load, heavier than we have ever had in America. You think about high taxes now. You dont know anything about that! Sixty-five per cent of every dollar made today by Britishers goes back to the nation! We haven't reached that here! We are being asked, and justly so, by the American Red Cross, to send our millions to helpless women and children who are in need through no fault of their own; believe me, through no fault of their own; and with every dollar that we can possibly give we have got to help now; we must do that; that is just being human.

But in the face of all that, here is the strange paradox: with millions and millions that humane-hearted people are giving to help refugees and starving people, hospitals and pregnant women whose maternity hospitals are being shelled and smashed, and all the rest of these things; at the same time millions and millions and millions are being spent in instruments and weapons to do the same thing all over again. Mad world? Of course it's mad. Millions for bombers and planes and battleships; and millions to take care of wounded and bleeding bodies after they have come from associating with battleships and bombers. Isn't it madness? On one side kill and slay; on the other side build more weapons to kill and slay. How long can we stand it? How long can civilization stand it? What is going to happen to the resources finally after a while from this madness which has now come upon us and is facing each of us?

So I have got to say this: I cannot understand how people whose fathers, and grandfathers and great-grandfathers have been Americans, can be sympathizers with those who hate and destroy freedom! I know people in Chicago, with a fine old lineage, very fine, none better, who by innuendo or by direct statement, at every opportunity, eulogize Mr. Hitler. What kind of an example for the foreigner in our midst, if we have native born Americans who do that? And how can they do it? How can it happen? I don't understand it; I cannot fathom it. Now if that happens to a very great extent we will have such internal difficulties in America that there won't be a man, woman, or child in this country safe, not from the enemies from overseas, but from the enemies right here at home; and they are the most vicious enemies of all.

Must we rescind and abrogate the Bill of Rights now? Has the time come when we have got to say to these people, 'You cannot do this and that any longer'? Is the example of Norway, and Holland, and Belgium, is the example before us of Czecho-Slovakia and the example of Poland, where it was the co-operation within the country itself that enabled the invaders to work the havoc which they did,—are those examples to be duplicated here? The danger before America is not Mr. Hitler nor Mr. Stalin, nor the air raids from

Greenland or Brazil, though they are both possibilities; the danger for America is from the air raids from the hearts and lips of Americans who are creating racial hatreds, class distinction, religious intolerance, and eulogizing Hitler and Stalin within our own country, and saying to this country that we cannot make democracy work and that democracy is going to fail and America is going to fall and America is going to go down in defeat if America remains a democratic nation! They are the true enemies of this America of ours, and as an American they are my enemies too from now on!"

ANNUAL BANQUET OF THE PEOPLES CHURCH

This year's annual banquet, held on April 26th at the Edgewater Beach Hotel, marked another milestone, not only of progress in the Peoples Church, but of friendship, loyalty and cooperation. It was a decided success in every way, and a most delicious dinner was served.

Just as on important holidays the individual members of a family gather from near and far 'round the parental hearth, so at these annual banquets of ours, our family members and their friends come together and have a feast of good fellowship; we sing, we talk, we count our blessings, renew our bonds of loyalty and receive fresh inspiration from our mutual feast.

Every group in the church was well represented and responded verbally through some member to Dr. Bradley's introductions, after which Dr. Bradley reminisced about the early history and struggles of the church, which helped each one there to realize that it is every individual member's help all along the way that builds the building strong and fine.

THE WOMAN'S CLUB

A program of unusual vitality and promise is already under way for the coming season of the Woman's Club of the Peoples Church, under the direction of Mrs. Rufus E. Lee and her able chairmen. The need for an inspired spirit of good citizenship will be the dominant theme; the need for thinking and acting now, while there is yet time to stop disaster and bloodshed, will be the major concern.

Study classes are being contemplated, under the direction of Miss Adelaide Thomason, educational chairman, together with her committee, that there may be a better conception of the proper role of the American woman in her local community and in the world.

There will be, as formerly, of course, delightful afternoons with music, drama, book and art lectures, and these will be interspersed with sessions of a more serious nature, devoted to solution of some of the pressing problems concerning human welfare.

Our club is affiliated with the Ninth District of the Illinois Federation of Woman's Clubs, and a very fine representation of our women attended the 45th Annual Convention of the Illinois Federation of Woman's Clubs, which was held at the Hotel Sherman May 13th to 16th. The Federation was organized in 1894 and possesses a background of historical success and achievement, which was set forth in a pageant presented at the opening luncheon. The pageant depicted the progress and change in the activities and privileges of women during the past fifty years.

Indicative of that progress is the following incident:

In 1868, Jennie Croly, a well-known journalist, accepted an invitation to be present at a dinner in honor of Charles Dickens on April 18th of that year, but was denied the right to attend because she was a woman. Because of this discrimination the women decided

to start a club of their own and within forty-eight hours the Sorosis Club came into being, holding its first meeting April 20, 1868. In 1890, the General Federation of Woman's Clubs (of which, of course, the Illinois Federation is a branch) was born, and at the end of the term of the first President, had a federated list of 550 clubs. That number has now increased to 1500. Now, after a most successful Convention just concluded in Milwaukee (which will be reported in the July Liberalist), the General Federation is anticipating its Golden Jubilee in Atlantic City in 1941. The Golden Jubilee celebration should and no doubt will be used to strengthen the foundation of the organization for the next fifty years.

The Illinois Federation Convention in Chicago presented many prominent speakers on vital topics of the day, bringing to the women of Illinois the realization of their obligations as citizens and also of their privileges as Americans. It was constantly stressed, that women, by their combined efforts, are looking forward to the future for greater accomplishments in the betterment of human welfare along educational and cultural lines.

One evening was devoted to the Junior Clubwomen, who are being trained and educated for leadership in Senior Clubs, and are the hope for the success of future undertakings of Club women, especially in community service.

Prominent soloists and groups of musicians furnished much beautiful music, adding to the enjoyment and beauty of the Convention.

The climax of the Convention was the banquet, (Mrs. Wm. T. Bruckner, the president, presiding), "Honoring the Past for the Future's Enlightenment." Dr. Franklyn Bliss Snyder, President of Northwestern University gave the address, "The University and the Community", after which lights were dimmed, all turned toward our beloved flag and joined in the singing of "America", with hearts filled with gratitude for this America of ours.

WEDNESDAY EVENINGS IN MAY

Did you ever take things pretty much for granted for a long period of time, and then suddenly have some event pull you up with a start to a realization of your blessings?

Wednesday evening, May 15th, something like this occurred in the beautiful auditorium of the Peoples Church.

We had had a cultural feast all winter long and had expected it; had known we would have it in Dr. Bradley's inspiring Book Lectures. These lectures are not mere book reviews in any sense of the word. They are lectures by a superb orator, with a background rich in a wealth of experience from constant human contact with all manner of people, the cultured, the uncultured, the ordinary, the brilliant—people in every walk of life, and people under every circumstance of suffering and of joy, —a man just entering the prime of life in his chosen field of endeavor. With such a background, these lectures are the culmination of the effect of the chosen book of the week, and the result of the inspiration they bring to such a personality.

Dr. Bradley claims that the audiences inspire him, as well as the books. This may well be, for Uptown Chicago does furnish inspiring audiences and only an audience is attracted which appreciates what is offered.

The Wednesday evening audiences of The Peoples Church have shown by their size and interest that they found much to appreciate.

On Wednesday evening, May 1st, the Book Lectures closed with Dr. Bradley's lecture on Richard Wright's "Native Son"—probably the most important and the most

gripping of the entire season's offerings. It was a splendid climax to the finest Book Lecture season the church has ever had. There were many expressions of regret that the season was at an end.

Then it was realized that though the book lecture season was at an end, the cultural season in the Peoples Church had not closed.

On the second Wednesday, J. Bradley-Griffin, Director of The Uptown Players of The Peoples Church of Chicago, Inc., gave a dramatic- recital of Claire Boothe's anti-Nazi play, "Margin for Error." After a long run in New York, the play is now running in Chicago, and it was a great privilege and a cultural experience to be invited to such a presentation as only Bradley-Griffin can give of so compellingly dramatic a play as this.

On the third Wednesday we thought "Are the people of Uptown Chicago musically minded? Do the people of our Church audience appreciate the classical in music?" We had the answer in the fine audience which listened "till one could have heard a pin drop" to Harold Burlinger, as he rendered Schubert's Sonata in F. Minor and a group of Debussey numbers. Mr. Burlinger is assistant to Georgia Kober at the Sherwood School of Music. Miss Kober was to have been present, but her illness prevented.

Miss May Barron, of the Chicago Civic Opera Company, rendered two groups of selections, among the numbers being Schubert's "Ave Maria", "Mein Liebe Ist Grun", by Brahms, Donizetti's exquisite "O Mio Fernando." The weather having been what it has been, the very title of her delightful little encore "Don't Speak to Me of Spring", intrigued the audience, as did the number itself and her way of presenting it. Miss Barron possesses a mellow, rich, mezzo-soprano voice and sings with great flexibility and ease. She has charm in great measure and, in a gown of rich but simple white, was as pleasant to look upon as she was to hear.

Miss Barron's accompanist, Rhea Shelters, completed both the harmony of the music and of the picture. She is an accompanist of rare ability and was gowned in black net with white lace medallions.

John Charles Gilbert, of the Chicago Civic Opera Company, who has been heard on previous occasions in the Peoples Church, received a great ovation when he appeared on the platform. His beautiful baritone voice of excellent quality and range, together with his beaming personality and his wonderful ability in interpretation so captivated the audience that it seemed they could not let him close the program. Mr. Gilbert was most generous and charming. His final numbers were Tosti's "Last Goodbye", "The Volga Boatman", rendered more appealingly than this member of the audience has ever before heard it, and "Largo al Factotum", from " The Barber of Seville", with encores from Gilbert and Sullivan's operas.

J. Bradley-Griffin inaugurated the program as Master of Ceremonies, but as he was giving a program himself before the Convention of the Illinois State Federation of Womans Clubs, Mr. Paul E. Thurlow "carried on" for the remainder of the evening. It was quite apparent that the audience reflected Mr. Thurslow's sentiments when he said that he knew that never had a church audience anywhere been privileged to hear a musicale of such excellent quality.

Truly we of the Peoples Church are fortunate.

SHAKESPEARE AND THE UPTOWN PLAYERS

A very splendid audience gathered on the fourth Wednesday of the month for an evening of Shakespeare. This program was presented in a very artistic and pleasing manner. J. Bradley-

Griffin, dramatic recitalist and director of The Uptown Players, Inc., gave a brief lecture on Shakespeare.

Mme. Sturkow-Ryder, pianist of the Bradley-Griffin Studios, and a well-known concert recitalist, presented selections, which she introduced in a very interesting manner, and played with sympathetic interpretation.

Bradley-Griffin then introduced the several scenes from Shakespeare with a short and fitting description.

Scenes were presented from Macbeth, The Taming of the Shrew, Romeo and Juliet, Hamlet and The Merchant of Venice.

The cast included J. Bradley-Griffin, Juliet Barker, Thora Clarke, Elizabeth Gardner, Lenore Brown, Robert Leser, Dave Pershing, Fredrick Wayne, Glenn Solvin, Carl Bradford and Julia Goodheart.

The parts were exceptionally well cast, and The Players all did splendid work in this performance. There was no slip in any line throughout and their work showed most capable direction. This is the first time our Players have essayed to do Shakespeare and they did it very worthily indeed. The final scene, from The Merchant of Venice, was done with such dignity, beauty and excellence that it may well stand as a monument to the fine work of these young people of The Peoples Church. It could not help but make the audience feel ready and anxious to support them in all they do. Here is a Little Theatre of no mean proportions, but one whose foundations are going deep and whose future is unlimited. They deserve and are sure to have not only the support of all our church organizations, but of every individual who hears them and of the City of Chicago as a whole.

AN EVENING OF POETRY

We quote the following from an article entitled "Poetry and Music", by "our own" J. Bradley-Griffin which is appearing in the current number of "Musical Facts", published by "Who's Who in Music, Inc."

" 'Poetry is the sharing of life; the sharing of any of life's rich, vivid, beautiful experiences, in a pattern of musical words.'

"It is in the last two words of this expression by Marguerite Wilkinson that the true art of the interpretation of poetry lies. The great art mediums of expression, poetry and music, can and have been combined to heighten the effects of both the music and the poetry. A synchronization of the two can be achieved so that the listener will not be conscious of the one over-balancing the other.

"The use of music with poetry is what scenery, life and property are to the setting of a play. As these supply the visual effects for the words of the playwright, so does music supply the sensual effect in creating a picture-background for the words of the poet.

"I have, over a period of eight years, been presenting concert and recital programs combining music and poetry. The concensus of the audience of music and poetry lovers has been that they found a union of the two, poetry and music, formed an entity that intensified the beauty, joy, idealism and humaneness of life contained in both."

It is quite fitting that after reading the above article, we should then consider the evening of poetry, philosophy, music and drama presented by J. Bradley-Griffin, its author, on Wednesday, May 29th.

This was the closing Wednesday evening event until the fall, and was truly a beautiful climax to an unprecedented year in the life of The Peoples Church.

The excellent audience attending, had a perfect example of what the artist has described in

the above article, "Poetry and Music."

Bradley-Griffin's program consisted of a trilogy under the headings of Love, Children and Giving. Under these subjects there were combined selections from "The Prophet", by Gahlil Gibran, poems by Roy Croft, James Weldon Johnson, Paul Lawrence Dunbar, Vera Teasdale, Don Blanding, Edward Masters, Vachel Lindsay, Edna St. Vincent Mailay, John P. LaWeaver, Robert Hilliard; there were bits of Chinese philosophy from the years 521, 408 and 321 B. C.; drama from Cryano de Bergerac" by Emil Rostand, and there was a closing number, "St. Peter Relates an Incident on Resurrection Day" by James Weldon Johnson, in which the audience discovered that Bradley-Griffin has a pleasing singing voice.

The majority of the selections were given with musical accompaniment, Mr. Philip Jorgensen being the assisting artist.

Among the encores was "For Rent", by Don Blanding, a quaint and wistful poem which J. Bradley-Griffin gave with such perfect sympathy and understanding that it became a bit of sheer delight.

When we realize that J. Bradley-Griffin is the Director of the Uptown Players, Inc., that he is an actor of fine ability (of which those who witnessed his excellent portrayal of Shylock need no further evidence), and then when we are privileged to witness the portrayal of every emotion by this fine artist through philosophy, poetry, music and drama, as we did on this Wednesday evening, and at our own price, we begin to realize the versatility of his talents and the scope of his work. His work and the work of The Uptown Players places the Peoples Church in a class quite by itself in what it is offering to this city in enrichment of culture and opportunity.

The Professional and Business Woman's Club

The official season for the club ended with the first annual spring dinner, held on May 13th, at Tracey's on the Avenue. The attendance at this dinner followed the precedent set by all our meetings for the year, in being an excellent representation of our membership.

Mrs. Preston Bradley, the Honorary President of the club, was the honored guest of the evening, and was intrdouced by Miss Ethel E. Smalley, the President. Mrs. Bradley gave a very charming, informal and interesting address, at the close of which she introduced several of the members of the Woman's Club who had honored and encouraged the club by their presence. Mrs. Bradley said that these ladies had felt that perhaps the baby club needed a little "mothering", but it was quite evident that it had now become a mature child and could stand on its own feet. Her sincere and hearty congratulations of the club's efforts and accomplishments warmed the hearts of all the members and brought a happy climax to a most enjoyable evening.

Miss Mary Hibbard, Vice-President, gave an interesting report of the joint meeting and dinner of the Inter-Church Business and Professional Women of greater Chicago.

Miss Ruth Kruskopf, Chairman of the Ways and Means Committee, supervised the raffling of a radio in the possession of the club. The radio was very appropriately won by a purchaser from one of the books handled by the winning team Captain, Miss Dorothea Thompson. The latter was presented with a modest prize for her successful effort. Another Dorothy, Miss Young, received honorable mention, for being a very close runner-up to Miss Thompson.

The evening was a thoroughly enjoyable one. As many of the ladies of the Woman's Club who

joined in making the evening a happy success had spent the day at the Convention of the Illinois Federation of Woman's Clubs, and as one of their number, Mrs. Jennie P. Preetorius, came in from Evanston, it would seem quite evident that there is no denying the ardent loyalty of the women of The Peoples Church.

There will be some summer activities among the club members, of which notice will be sent later.

The appointment of chairmen and the planning of our coming season which will begin on the second Monday in October, is already under way. The club plans to have a modest "Year Book" containing the By-Laws, the names and addresses of all club members and the programs for the season, which will be in readiness for the opening meeting and one of these will be given to each member upon the payment of her dues of $1.00 for the year.

We invite all women who so desire to come to our meetings and programs, but only those who pay dues and thus become supporting members will be entitled to vote and will be given the "Year Book."

We hope by having our dues only nominal to greatly increase our supporting membership, and to make whatever funds are needed in some manner other than by offerings.

Dr. Bradley Kept the Following Engagements During the Month Ending May 15th, 1940:

(Dr. Bradley's engagements, including funerals and weddings, are listed from the 15th to the 15th of each month.)

APRIL

16—Address. Southside Hebrew Congregation.
Radio Address. WMAQ.
17—Book Lecture. Peoples Church.
Radio Address. WMAQ.
18—Address. Lake Forest College Assembly.
Address. Assyrian Congregational Church.
Address. Peoples Church. Town Hall Meeting.
Radio Address. WMAQ.
19—Address. Friday Teacup Circle. Rogers Park.
Address. Portage Park P.T.A.
21—Two services. Peoples Church.
22—Address. Central States Prison Conference. Sherman Hotel.
Address. Business and Professional Woman's Club, Waukegan, Illinois.
23—Attendnace at Uptown Players Shakespearean Program at Chicago Woman's Club.
Address. Chicago Woman's Club.
Address. Chicago Foundation for Literature.
Radio Address. WMAQ.
24—Book lecture. Peoples Church.
Radio Address. WMAQ.
25—Book Review. Woodlawn Branch Public Library.
Radio Address. WMAQ.
26—Annual Banquet. (28th Banquet) Peoples Church.
28—Two services. Peoples Church.
29—Address. High School Auditorium. Neenah, Wis.
Address. P.T.A. Association, Neenah, Wis.
30—Address. Chicago Association of Librarians.
Radio Address. WMAQ.

MAY

1—Book Lecture. Peoples Church.
Radio Address. WMAQ.
2—Radio Address. WMAQ.
5—Service. Peoples Church.
Service. Harvard Congregational Church. Oak Park Ill.
6—Address. Uptown Auxiliary Douglas Park Nursery. Palmer House.
Address. Washington Boulevard Temple.
7—Address. Car Wheel Manufacturers' Luncheon. Palmer House.
Address. Austin High School

and Junior College.
Radio Address. WMAQ.
8—Address. Colonial Coverlet Guild. Wedgewood Room. Marshall Field's.
Meeting of Chicago Unitarian Council. Annual Dinner.
9—Radio Address. WMAQ.
10—Two Addresses. Lindblom High School Assembly.
Attendance meeting of Executives Club. Hotel Sherman. Congressman Martin Dies, Speaker.
Address. Memorial Service, Loyal Order of Moose.
12—Service. Peoples Church.
Service. Warren Ave. Congregational Church.
13—Address. Joliet Church Council. St. John's Church. Joliet, Ill.
14—Address. Highland Park Chamber of Commerce. Highland Park, Ill.
Radio Address. WMAQ.
15—Radio Address. WMAQ.

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CHRISTENINGS IN THE PEOPLES CHURCH

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April 28th

Marilyn Virginia Graw, daughter of Mr. and Mrs. John Graw.

John Edward Graw, son of Mr. and Mrs. John Graw.

May 12th

Barbara Dawn Lawson, daughter of Mr. and Mrs. William Lawson.

Marilyn Jane Bartmess, daughter of Mr. and Mrs. William Bartmess.

David Edgar Melin, son of Mr. and Mrs. Ruben Melin.

Ronald Hart Durrett, son of Mr. anad Mrs. Henry Durrett.

Donald Lee Roberts, son of Mrs. Ceta Roberts.

Lynn Estelle Strand, daughter of Mr. and Mrs. Philip Strand.

Bruce James Brown, son of Mr. and Mrs. Gordon Brown.

Judith Rose Katzke, daughter of Mr. and Mrs. Clarence Katzke.

Lois Cathelene Motzer, daughter of Mr. and Mrs. Chester Motzer.

Jeanine Lolita Kinder, daughter of Mr. and Mrs. Arthur Alfred Kinder.

Patricia Ann Lee, daughter of Mr. and Mrs. Joseph Upton Lee.

Joseph Upton Lee, III, son of Mr. and Mrs. Joseph Upton Lee.

• • •

WEDDINGS

•

April

24—Earl H. Sauer and Edith Louise Owen.
27—Joseph Herbert and Leola Davis.

May

1—Phil Fortman, Jr. and Bernice Kidd.
Roy Kaufman and Mignonne Phillips.
3—Adolph Paul Lind and Jean Elziabeth Judson (Linden, Michigan).
4—Jack Malkov and Betty Jane Ellerman.
Joseph A. Bondy and Geraldine Miller.
Charles F. Lewis and Alyse M. Vette.
Harry O. Foster and Gladys J. Ulber.
Maurice B. Stupey and Susan Tiffany
5—Gerald Solomon and Theodora M. Rubeck.
11—Harry B. Heiger and Alice Marty.
15—Clyde Slusser and Marion Marx.

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FUNERALS

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April

17—Miss Julia Wellick. Interment, Bohemian National Cemetery.
19—Mrs. Charlotte Weaver. Interment, Mt. Zion.
Fritz Wilhelm Albert. Interment, Graceland.
22—Henry C. Hirsch. Interment, Ohio.
23—Mrs. Sophia Scott. Interment, Graceland.
26—Rodney Ranous. Interment, Montrose Cemetery.
Robert F. Flick.
27—Charles Mielke. Interment, Irving Park Cemetery.

30—Mrs. Elizabeth Speare. Interment, Graceland.

May

4—Nathan Wood, Sr. Interment, Maine.

8—Mrs. Anna Wille. Interment, Graceland.

Walter R. Mackay. Interment, Rosehill Cemetery.

11—Alfred Arbin. Interment, Graceland.

13—Mrs. Mary Kerr Laidley. Interment, Memorial Park.

15—R. M. Welsh. Interment, Memorial Park.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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